



"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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VOL. XVII.

Missionary.

"Go ye into all the World and preach the Gospel to every creature."

AMERICAN MISSION IN CEYLON.

The Oriental Translation Fund Society of Great Britain and Ireland, held its anniversary in London on the 23d of June, Sir Gore Ouseley in the chair. The Duke of Wellington and other distinguished persons were present. In the course of the meeting, a resolution of thanks to the American Board of Commissioners for Foreign Missions, for the encouragement it has given to the literary and scientific researches of its missionaries in Ceylon, was proposed by Sir Alexander Johnstone, formerly Chief Justice of Ceylon, and seconded by Sir William Ouseley, and unanimously adopted. Mr. Vail, American Charge d' Affaires, being present by invitation, expressed his acknowledgments for the honor done by the resolution to his nation, and to the Board and its missionaries.

Subjoined is the resolution, with the letter from Sir Alexander Johnstone enclosing it, and Mr. Vail's reply; copies of which were forwarded by Mr. Vail to the officers of the Board through the hands of the Hon. Mr. Silsbee of Salem.

Resolution of the Subscribers of the Oriental Translation Fund.

EX ORIENTE LUX.

ORIENTAL TRANSLATION COMMITTEE.

Royal Society's House,
14 Grafton-street—Bond street.
LONDON, 28th July, 1832.

Copy of a resolution moved by Sir Alexander Johnstone, and unanimously passed at the Anniversary meeting of the subscribers of the Oriental Translation Fund of Great Britain and Ireland, held on the 23d June, 1832.

"That the thanks of this meeting be conveyed through the Minister of the United States, to the Board of Commissioners for Foreign Missions, for the liberal and enlightened manner in which they have encouraged the literary and scientific researches of the American Missionaries established on Ceylon and for the assistance which they have thereby afforded to this committee in obtaining translations of very valuable works in the Tamul language."

Sir Alexander Johnstone to A. Vail, Esq.

19, Great Cumberland Place, Sept 22, 1832.

Dear Sir—I have the honor to enclose you a copy

of the resolution of thanks to the American Board of Commissioners for Foreign Missions, moved by me, and unanimously adopted by the meeting at the last anniversary of the subscribers to the Oriental Translation Fund of Great Britain and Ireland.

I availed myself of the favorable opportunity which your presence at that meeting, as minister of the United States, afforded me, to point out to the other distinguished persons who attended, how much Great Britain and the East India possessions are indebted to that Board of keeping up in the Island of Ceylon, at their own expense, a mission which from its local situation and admirable institutions is so well calculated to improve the understandings, and to raise the moral character of the natives of that Island and of the opposite peninsula of India.

The members of this Mission have acquired a thorough knowledge of the Tamul language and of the religion, literature, and usages of the natives, and have employed that knowledge for the practical purposes of instructing them in the English language, and in such of the arts and sciences of Europe, as must make them acquainted with some of the most remarkable discoveries of modern times, and gradually but effectually dispel from their minds many of those pernicious opinions and ancient prejudices, which are generally entertained by them upon all subjects connected with their religion, their morals and their philosophy.

I felt myself the more particularly called upon to move such a resolution, because I was Chief Justice and President of His Majesty's Council in Ceylon, at the time the American Missionaries first reached that Island, and was the person who, from the high opinion I had formed of the nature of the Mission, of the character of its members, and of the advantages which the cause of religion and civilization would derive from its success, strongly urged the Missionaries to fix their establishment in the Province of Jaffra, which, from its geographical position with respect to the Peninsula, of India, would enable them to direct their attention as well to the natives of that Peninsula as to those of the Island of Ceylon.

The reports which they have from time to time published of their proceedings, will show the rapid progress which they have made in their several objects, and the many important and beneficial efforts which their labors must ultimately produce upon the condition of the people and the state of the country.

It must be a matter of congratulation to the friends of religion and civilization in every part of the world to see the citizens of the United States and the subjects of Great Britain in the Island of Ceylon, thus

tually recollecting, under the immediate protection of the British government, their common origin and their common sympathies; but mutually forgetting, under the peaceful influence of the Christian religion, their former jealousies and their national animosities, and co-operating with equal zeal and prudence in spreading the English, their common language into every part of India, in instructing the understanding and improving the morals and social feelings of the natives of every casté and religious persuasion, and in rendering applicable and advantageous to their present situation all those moral and political institutions which under various modifications, have in all ages and countries, whenever and wherever introduced with prudence and moderation, invariably secured the liberty of the subject, the authority of the government, and the prosperity of the nation.

I have the honor to be, dear sir, your most obedient and most faithful servant.

(Signed)

ALEXANDER JOHNSTONE.

MISSION IN TURKEY.

Extract of a letter addressed to James De Kay, of New York, by the Rev. William Goodell, American missionary in Asia Minor, dated,

"Orta Koy, Oct. 8, 1832."

"Both the plague and the cholera are now in the midst of us. The former has been more prevalent, and much more malignant than has been known here before for many years. Several of the schools for mutual instruction, of which about thirty have been established, are partially interrupted in consequence of it. The Greek Patriarch has just finished a fine building for a Lancasterian school close by his church; he seems to know how to appreciate the advantages of the system, recommends it to the Synod and superior clergy, and exerts his influence to extend it. These schools have apparently taken deep root among the Greeks, and will I think prosper; though as they become able to go on without us in the business, they seem more disposed to dispense with our services. This, however, is natural, and is perhaps as it ought to be; for it is manifestly better for them to be able and willing to help themselves, than it is for us to do the whole or a principal part of them. And if we can 'provoke them to jealousy,' or by any means awaken them to a sense of the importance of education, and of a right method of instruction, and thus bring them to exert themselves, our labors certainly are not in vain. We still have to lend our assistance to a number of their schools, and indeed we have applications enough; but we are now endeavoring more particularly to arouse the Armenians. The heads of the Armenian church have visited several of the Greek schools, and seemed pleased with them; but they are evidently afraid of giving umbrage to their Mohammedan masters. They are moreover destitute of lessons or suitable material for such schools; and these must all be prepared for them in Armenia language with reference to this very thing.

I have said so often, that I ought to explain, by informing you, that Mr. and Mrs. Dwight, and Mr. Schauffler, Missionaries of the American Board, are now here, and that we live together under the same roof, and all in peace.—N. Y. Obs.

POPERY IN AMERICA.

A book has recently been published in Philadelphia, under the sanction of the Roman Catholic Bishop, containing a true and faithful summary of the Creed and forms of devotion of the "Holy Catholic Apostolic Roman Church," (alias, the mother of harlots.) As the Senate of the United States of America, composed of the

greatest and wisest men in the nation, have elected Dr. Pise, a thorough going Roman Priest, as chaplain to Congress, we have thought best to select some of the foremost plans enjoined by the church, so that when his Reverence leads the devotions of this august body, the Christian members may learn the Response.

Ever glorious and blessed Mary, Queen of Virgins, Mother of Mercy, hope and comfort of dejected and desolate souls, through that sword of sorrow which pierced thy tender heart whilst thy only Son Christ Jesus our Lord suffered death and ignominy on the cross; through that filial tenderness and pure love he had for thee, grieving in thy grief, whilst from the cross he recommended thee to the care and protection of his beloved disciple, St. John, take pity, I beseech thee, on my poverty and necessities; have compassion on my anxieties and cares; and comfort me, in all my infirmities and miseries, of what kind soever. Thou art the Mother of Mercies, the sweet Consolatrix and only refuge of the needy and the orphan, of the desolate and the afflicted. Cast, therefore, an eye of pity on a miserable and forlorn Child of Eve, and hear my prayer; for since, in just punishment of my sins, I find myself encompassed by a multitude of evils, (this can be used in the plural number,) and oppressed with much anguish of spirit, whither can I fly for more secure shelter, O amiable Mother of my Lord and Saviour Jesus, than to the wings of thy maternal protection. Attend, therefore, I beseech thee, with an air of pity and compassion, to my humble and earnest request.

ACT OF CONFESSING.—St. Matt. iii. 6.

"The Confessor sits in the Tribunal of Confession, in quality of a Spiritual Judge; the Penitent in quality of a Suppliant kneels down by his side, having his face turned from him, and in a low tone of voice he says, Father give me thy blessing. The priest answers, May the Lord be in thy heart and on thy lips, that thou mayest truly and humbly confess thy sins, in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

The penitent then repeats the general Confession prayer. I confess to Almighty God, &c., to the words through my most grievous fault; and then immediately begins the confession thus:—"Since my last confession, which was a week, fortnight, or a month ago, I accuse myself that ————" and having freely declared all the sins he can remember, he concludes thus:—"For these and all my other sins and imperfections, which I cannot call to mind, I am heartily sorry, purpose amendment, and humbly beg pardon of God, and penance and absolution of my ghostly Father. Then let him finish the Confession prayer, therefore I beseech, &c. The Priest then gives the Penitent that advice which is most suited to his particular circumstances, and in Satisfaction to the offended Deity, enjoins on him some Prayers, or Acts Deeds, or other pious good Works, which he is to offer to God in union with the infinite Satisfaction of Jesus Christ; after which he absolves him in the following manner:

"May the Almighty God have mercy upon thee, forgive thee thy sins, and bring thee to life everlasting. Amen.

"May the Almighty and merciful Lord give thee the pardon, absolution, and the remission of thy sins. Amen.

"May our Lord Jesus absolve thee; and by his authority I absolve thee from every bond of excommunication, and interdict, as far as I have power, and thou hast need. I therefore do absolve thee from all thy sins in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

"May the passion of our Lord Jesus Christ, the merits of the B. V. Mary, and of all the saints; may whatsoever good thou shalt do, or evil thou shalt suffer, be to thee, unto the remission of thy sins, the increase of grace, and the recompense of life everlasting." Amen. pp. 134, 135.

ROMAN CATHOLIC CREED.

Among the Articles are the following :

"I most steadfastly admit and embrace Apostolic and ecclesiastical Traditions, and all other observances and constitutions of the Church.

"I also admit the Holy Scriptures according to that sense which our holy Mother, the Church, was held, and does hold, to which it belongs to Judge of the true sense and interpretations of the Scriptures: Neither will I ever take and interpret them otherwise than according to the unanimous consent of the Fathers." p. 38.

"I profess likewise, that in the Mass there is offered to God, a true, proper, and propitiatory sacrifice for the living and the dead. And that in the most Holy Sacrament of the Eucharist, there is truly, really, and substantially, the Body and Blood, together with the Soul and Divinity of our Lord Jesus Christ: And that there is made a conversion of the whole substance of the bread into the body, and of the whole substance of the wine into the blood; which conversion the Catholic Church calls *Transubstantiation*. I also confess, that under either kind alone Christ is received whole and entire, And a true sacrament.

"I constantly hold, that there is a Purgatory, and that the souls therein detained, are helped by the suffrages of the faithful.

"Likewise, that the Saints reigning together with Christ, are to be honored and invoked, and that they offer prayers to God for us, and that their relics are to be respected.

"I most firmly assert, that the Images of Christ, of the Mother of God, ever Virgin, and also of the Saints ought to be had and retained, and that due honor and veneration is to be given them.

"I also affirm, that the power of Indulgences was left by Christ in the Church, and that the use of them is most wholesome to Christian people.

"I acknowledge the Holy Catholic, Apostolic Roman Church, for the Mother and Mistress of all Churches; and I promise true obedience to the Bishop of Rome, successor to St. Peter, Prince of the Apostles, and Vicar of Jesus Christ.

"I likewise undoubtedly receive and profess all other things delivered, defined and declared by the Sacred Canons, and General Councils, and particularly by the Holy Council of Trent.

"And I condemn, reject, and anathematize all things contrary thereto, and all heresies whatsoever, condemned, rejected, and anathematized by the Church.

"This true Catholic faith, without which no one can be saved, I, N. N. do at this present time freely profess and sincerely hold, and I promise most constantly to retain, and confess the same entire and unviolated, with God's assistance, to the end of life." Amen. pp. 38, 39, 40.

PRAYERS FOR THE FAITHFUL DEPARTED.

It is a holy and wholesome thought to pray for the Dead, that they may be loosened from their sins. 2 Mach. xii. 46.

A Prayer for the suffering souls in Purgatory.

"O God of all consolation, sole author of the salvation of souls; Have mercy on those who suffer in Purgatory. Look with compassion on the greatness of their torments; they are more keenly devoured by their ardent desire of being united to thee, than by the purging flames wherein they are plunged. With them I adore thy avenging justice, and confess the equity of thy judgments; but since thou art pleased favorably to hear the prayers which the members of the Holy Church offer to thee in behalf of their brethren, graciously hear the supplication which I now address to thee, for those suffering souls. Remember, O Lord, thou art their Father, and they are thy children. For-

get the faults, which through the frailty of human nature, they have committed against thee, during the course of their mortal pilgrimage. Adorable Jesus, Victim of propitiation both for the living and the dead, vouchsafe in the quality of Redeemer, to apply the merits of thy passion and death to the relief of those souls whom thou punishest as their sovereign judge. Remember, O Lord, that they are thy living members, thy faithful followers, thy spouses; Let some drops of that precious blood, which thou hast shed for their salvation, flow on those devouring flames; and let the infinite price of that sacred blood afford a full satisfaction for their offences. Deliver them, O most merciful God, from that place of darkness and torture, and call them to a place of refreshment, light and peace—grant them the possession of the sovereign good after which they so ardently sigh, and for which thou hast created them: receive them into thy paternal bosom, where they will praise and love thee to all eternity. Amen.

The Litany for the Dead.

Lord have mercy on us.

Christ have mercy on us.

Lord have mercy on us.

Christ hear us; Christ graciously hear us.

God the Father of heaven, have mercy on the souls of the Faithful departed.

God the Son, Redeemer of the world, have mercy, &c.

God the Holy Ghost, have mercy, &c.

Holy Trinity, one God, have mercy, &c.

Holy Mary,

Holy Mother of God,

Holy Virgin of Virgins,

Saint Michael,

All ye holy Angels and Archangels,

St. John the Baptist,

St. Joseph,

All ye holy Patriarchs and Prophets,

St. Peter,

St. Paul,

St. John,

All ye holy Apostles and Evangelists,

St. Stephen,

St. Laurence,

All ye holy Martyrs,

Gregory,

St. Ambrose,

All ye holy Bishops and Confessors,

St. Mary Magdalen,

St. Catharine,

All ye holy Virgins and Widows,

All ye saints of God, make intercession for the souls of the Faithful departed." pp. 165, 166, 167.

ANECDOTE OF DR. RUSH.

Dr. Rush was perhaps one of the most untiring students that ever lived. Two young physicians were conversing in his presence once, when one of them said, "When I finished my studies!"—"When you finished your studies!" said the doctor abruptly, "Why you must be a happy man to have finished so young. I do not expect to finish mine while I live."

Dr. Rush was a great enemy to theatrical amusements. He told me that he was once in conversation with a lady, a professor of religion, who was speaking of the pleasure she anticipated at the theatre, in the evening.—"What madam," said he, "do you go to the theatre?" "Yes," was the reply: "and don't you go? Do you think it sinful?" said she.—He replied, "I never will publish to the world that I think Jesus Christ a hard master and religion an unsatisfying portion, which I should do if I went to the devil's ground in quest of happiness." This argument was short, but conclusive. The lady determined not to go.

Miscellaneous.

PIOUS FEMALES.

It is a well known fact, that there are many more Christian women in our churches than there are men; and among the many reasons assigned for this difference, we have seen none more satisfactory than the following, which is taken from a little work recently published in Philadelphia by Dr. Bedell, entitled "Is it well, or three serious and interesting questions to Wives and Mothers." After remarking upon the reasons usually assigned, to account for the fact, the author says,

These reasons are generally striking and interesting; but, to my mind, they have this radical defect—they attribute entirely too much to bodily organization, or to circumstances of a mere adventitious character. They may have much to do, as among the subordinate agencies, connected with the interesting fact of which I am speaking, but the primary cause of this grand difference between yours and the other sex, as it regards the influence of religion, lies, I am fully persuaded, far beyond them all; I now present you with that reason.

One writer has thus very beautifully, as well as modestly, suggested the reason; to which however, he does not give the prominence which I think its importance demands. "Perhaps," says he, "it is a merciful appointment of heaven, to keep alive the spirit of family religion." This, though but a part of the subject, will lead at once to the great principle on which the fact is founded. To no other cause or source, than the all-wise and all-merciful appointment of God, for purposes of amazing importance, would I trace this infinitely interesting fact; and thus while on the one hand, I would pass by with merited contempt, the sneer of the infidel, who attributes it to a comparative mental imbecility, I would equally pass by, as inadequate, the amiable attempt to account for it on the score of superior organization, or to circumstances of superior advantage. To adopt a Scripture phrase, applied to a higher subject, "it is the Lord's doing, and it is marvelous in our eyes;" and still more marvelous, when we consider the purposes of inestimable value, for which it appears to have been so ordered. I trust you will suffer me to carry out this reason a little in detail.

It is the special province of your sex to be the attractive center of the domestic circle. It is there, that you are accustomed to move in a peculiar sphere of usefulness and interest. When you were in the more lively days of youth, it was your province to engage the attention, by those graces, and virtues, and accomplishments, which give so much gratification to taste and sentiment. As you enter upon the more responsible duties of the married life, you become the attraction of those domestic scenes, which constitute the few spots of living green, in what would otherwise be the almost cheerless desolation of the desert of this world. When still more advanced, it becomes your high and responsible province, to instill into the minds of children, the earliest of their sentiments, and to be the pattern, on whose example their eyes of observation rest—earliest in the morning—constantly through the day, and latest at the night. And here is the mercy which marks the interesting fact I have been striving to illustrate. It appears to have pleased the all-wise and all-beneficent Author of our be-

ing, to have provided that you, who are formed for a responsibility so high, and on whom it may, without hyperbole, be said, the destiny of so many immortal souls is dependent, should more largely receive the impressions of religion, and having received them, cultivate them with a warmer affection, and a more intense and absorbing interest. It is the distinguishing grace of God, for purposes connected with the welfare of the world.

A FAMILY SCENE.

Perhaps this warm-hearted Christian is a wife, whose dearest earthly friend is a stranger to the 'blessed hope' of the gospel. But in her efforts to bring him to the Saviour, she avoids those injudicious steps so often taken. She is not always talking to him on the subject of his criminal indifference, or mistaken views, or forever agitating the troubled waters of controversy, thus embittering his home and his fire-side, and opening still wider the unhappy breach that exists between them,—nor does she, however she may prize the privileges of social worship; forsake too frequently her home and her family, the scene of her first and most imperative duties, to attend upon every meeting, and every benevolent society within her reach. The Christian wife and mother feels that next to her duties to God, stand her duties to her household. She may be called a "Missionary" in the midst of her family. How shall she lift their hearts to God?

Her first desire is to make home pleasant and inviting. "I will keep them with me," says she; "thus will they be withdrawn from the scene of a vast many snares and temptations." But how shall I make home a happy place to them, where they shall love best to be?—See! it is evening—the labors of the day are finishing—the schools have closed—husband and children are coming home. Just look into the cheerful parlor prepared for their reception. How neat and healthy the tea equipage, spread for the evening meal. Alone, by the fresh-trimmed fire sits the devoted wife and mother. She is communing with her God. A silent, but heart-felt petition is going up to the throne of grace, for a blessing upon the dear group soon to come in; for a blessing on the evening employments; even for a fall of "the dews of the Spirit"—that some heart may be softened, and some mind enlightened, and that some feeling of penitence may rise in the heart. As the prayer, like sweet incense, is lightly ascending; the wearied husband comes in. And can he enter this hallowed scene with a ruffled brow, and a rugged heart? Oh, no. The brow will grow smooth, the heart will soften, for the cloud of incense has gone up, and answering blessings are still distilling as "the dew." The children come in—the tea-table is surrounded, and from one heart at least, the desire ascends, that the repast may be partaken with gratitude. It is a temperate meal, served up with gladness.

But now comes the better entertainment, "the feast of reason, and the flow of soul." The Christian mother feels that a cultivated mind is more friendly to religion than an ignorant one. At all events, it is sin to neglect the improvement of any talent committed to us. She has, therefore, now spread the table with books and papers, not religious exclusively, (though a few of the best selected of that character, and best calculated to do good, will be found there,) but books literary and political, which her husband has brought home to read, where he can enjoy them best—in his own quiet parlor. And there are interesting stories for the children; true to nature, and good taste, and to morality; if not to religion—for instance Miss Edgeworth's "Parent's Assistant," and perhaps, "The Memoir of Nathan W. Dickerman," and books of like character. Now look look at the picture—there sits the parents, side by side, one in affection, and you

might almost think them one in heart. The children have gathered around the table, first beginning to learn their lessons for school, before reading the interesting stories; for mother says, "you know children, duty before pleasure." The maps are spread—the slates are out—and mother sits by, with her work basket before her, and needle in hand, ready to encourage and explain—while little Lucy, who is too young to read herself, is very usefully employed under mama's direction, in regulating the work basket; in winding up the spools, in tying the thread papers, and laying all things in their places; thus learning a lesson of order and regularity, whose influence shall be felt through her life. The husband and father sits quietly by, engaged with his book; but not too much engaged, to steal an occasional, delighted and approving glance, at the mother and her children;—nor too much engaged, for an half hour's silent musing on the nature of that religion, which he sees so beautifully embodied before him;—nor too much occupied, to confess a feeble wish that he possessed it.

But in this house, no "Domestic Altar" has been erected; no regular morning and evening sacrifice ascends from this family to God. But the mother has brought up her children in the habit of reading the Scriptures night and morning, and of reading a prayer. Each child has a Bible or Testament of its own; they have each a hymn book also, and a shelf in the book-case is appropriated entirely to them, where they are kept with great care. The prayer books are kept here also. They have "Jay's Family Prayers," and also the "Sabbath School Prayer Book." At evening, the mother or eldest son reads a prayer from "Jay"—in the morning a younger child reads from the "Sabbath School Prayer Book."

Now, the evening is spent; the studies and the plays, in which the parents have so fondly participated, are laid aside. The books of devotion are brought,—the place is found in each Testament. The father does not go out to see if it will be fair weather to-morrow, as he has been wont to do, but this evening he keeps his seat, and just looks over the book, with his little daughter. She reads a verse, but miscalls the words—he says, "My dear that is not right; I will show you," and he reads it after her. It comes round again; he reads a second time, because it is the last verse. The lesson was, Christ's prophecy of the destruction of Jerusalem, in which it is said, "Let not him that is on the house-top come down to take any thing out of his house," &c. "Here is a book," said the mother, ("Nevin's Biblical Antiquities,") "I believe there is a picture of a Jewish house in it, which is constructed differently from ours: Perhaps if papa is not busy for a few moments, he will explain it to us." "Oh, yes," says papa, "I want the children to understand what they read;" and he is presently very busy in showing them, by the picture, how a Jew could escape down the street, without coming down from his house-top.—"Why, really, this explains the verse very satisfactorily," says he. "What book is this, my dear? Is it not something new? I do not recollect ever having seen it before,"—and he is now occupied in looking over the leaves of the book, while the children and their mother are turning to the hymn,

"Prayer is the soul's sincere desire,
Unuttered or expressed," &c.

Their sweet and silvery voices, led by the melting tones of their mother, raise the song of praise; while their father whose heart is fast dissolving in this scene of piety, joins in a low, yet trembling bass; and as he sings—

"While angels in their songs rejoice,
And say—behold he prays,"

the full tear stands decided in his eye, and he says, "My dear, shall I not read the prayer for you this evening?"

[Lay Missionary.

DEATH OF A CHRISTIAN ONEIDA CHIEF.

Extract of a letter from Daniel Barnes, missionary to the Oneida nation of Indians, residing in the state of New York, dated Verona, Nov. 20, 1832.

The mission continues to prosper. We have had a prosperous season through the summer and fall, and considerable additions have been made to the number of the pious. The public worship of the true God is regularly and numerously attended. I do not know that there is one Pagan left in the nation. The classes and prayer meetings are well attended, and family worship is also strictly observed. There have been some peaceful and triumphant deaths in the nation, which have been rendered a blessing to us, and have contributed much to the establishment and triumph of truth over error, by exhibiting, in a very convincing light, the superiority of the Christian religion to Paganism. I will notice one case out of several.

WILLIAM TO-THE-GROUND died in great peace, at his own house at the Oneida Reservation, New-York, on the 26th of November, 1832. He was over 75 years of age—was converted to God about two years ago, and soon after became a member of the Methodist Episcopal Church. From the time of his conversion to the hour of his death, his life was a comment on the gospel, which had proved the power of God to the salvation of his soul. Br. William was one of the chiefs of his nation, and much respected by his people. After he had become experimentally acquainted with the benefits and pleasures of our holy religion, without delay he employed his whole influence in persuading his people to embrace the gospel, and prepare to remove to a better country, where their settlement would be permanent, and none would ever wish to remove them. As long as his health continued, he was constant at the house of God in time of worship. He was faithful in attending his class while he was able to go out; but for many months before his death he was confined to the house, and though his pain was great, and almost constant, he was never heard to complain; but always appeared resigned. After he had been sometime confined to his couch, an old Pagan juggler, of the Seneca tribe, came to see him, and told him he could certainly effect a cure if he would let him operate upon him. Some of his unconverted friends, who were anxious for his recovery, were for having him try his skill, but William said, "I am a Christian and am in the hands of Jesus; he will do all things well. If I die I die! but I will have nothing to do with you." (speaking to the old Pagan.) On one of my visits to him, I said, "Brother William, you fail very fast." "Yes." "Do you fear death?" "No." "Is your confidence in Christ unshaken?" "Yes: I very happy here," (putting his hand on his breast.) "Yes, Oh! yes," and his countenance brightened as he spoke. On the day he died, he wished his friends to raise him up and put on his clothes, which they did. He then exhorted them to be faithful and serve the Lord with all their hearts; telling them that he "found religion good in a dying hour." He then shook hands with them all, bidding them all farewell: and then laid himself upon his bed, and died without a struggle or a groan.

The Sabbath after, I attended his funeral, which was very solemn and affecting. When the procession was formed and began to march in unison with the slow tolling of "the church going bell," eternity itself appeared depicted on every face. But when the corpse was met and the funeral services commenced, the scene was doubly interesting. Thus ended the life of one who was brought from the horrors of Paganism to the joys of Christianity by the means of missionary efforts. Many similar cases might be presented for the encouragement of the friends of missions if it were necessary. Our prospects at Onondaga are truly flattering. This tribe is situated 35 miles west of Oneida. Paganism is retiring and the Christian religion is on the advance.—World.

Youth's Department.



"Remember now thy Creator in the days of thy youth."

THE WATCH CHAIN.

Robert had been brought up at home under the care of his father, who was the pastor of a country village. The desires and habits of this child, who was about ten years old, were very moderate, which with his mild and obliging manners, made him generally beloved.

His cousin was on a visit to him, and had shown him a beautifully wrought polished steel watch-chain which was a gift from his own mother. This chain pleased Robert much; he had a silver watch, which he wore fastened around his neck, by a silk cord. But he said to himself that it was very foolish to wish for such a trifle; and that so long as his watch was suspended from his neck, it mattered not of what the chain was made; besides his wishing for a steel one so much, was not only foolish, but perhaps rose from a discontented spirit, which he knew was displeasing in the sight of God.

Still Robert could not wholly conceal his sorrow which did not escape his mother's eye; and one day when his sisters were busy talking to each other about their book, she pressed him to tell her the cause of his sadness. Robert then told his wishes, but begged her not to say any thing about it to his dear father, 'lest,' he added, 'it should vex him.'

'No fear of that, my dear child,' replied his mother, 'neither your father nor myself will feel at all hurt by your wish. We had intended to buy you something you would like in about a month's time, in order to reward you for the pleasure which your conduct, by God's grace has given us. Therefore, since you wish for a chain like your cousin's, you shall have it, my dear Robert. Cheer up, and be attentive as possible to your duties, and you will possess the desired object.'

You may imagine Robert's joy at this information. 'I shall have the chain,' he continually said to himself, 'and, what is still better, my dear parents will give it me as a testimony of their approbation. I am sure I shall be very careful of it when I have it, and that will be in a month's time.'

This month, like all other months, passed quickly away, and the expected day arrived.

Robert's father called him in to his study, and giving him a crown piece, said to him, 'You know, my dear boy, that money is a talent intrusted to us by God; and that, if we spend it in trifles, we are unfaithful stewards. However, as you wish it, I give you this crown-piece to buy the chain; but I would also remind you that it is wrong to encourage wishes of this kind, lest we should not have enough to relieve those who are in want. But go, my

dear Robert, and buy yourself this chain, and wear it as a proof of your parents' affections.'

Robert set off towards the neighboring town, like an arrow sent from a bow, and met on the road many other persons going that way. As he was crossing over a field in order to shorten his walk, he passed two young villagers, sitting on a bank under a hedge, and heard one of them say to the other, 'O, it is impossible, for we have scarcely the third of it.' 'How unfortunate,' replied the other, 'our poor mother—'

Robert heard no more, and continued his route. But he was struck with what he had heard, and when he had passed the field, and was returning to the road, he said to himself, 'Perhaps I was led to come this way to hear these children's conversation. Well I think I will turn back, and ask them what has befallen them, and what they were saying about their poor mother.'

He hastily retraced his steps; and I would hope that those children who love God, readily follow any charitable emotions that they feel in their hearts. For by this means the Lord Jesus Christ guides and teaches the children of God. He gives the thought and will to do good, and happy are those who do not resist the holy influence.

'What is the matter with you?' said Robert to the children, whom he found sitting in the same place, still anxiously counting their money.

They appeared ashamed; but at last the eldest of them answered, blushing deeply, 'O sir, only my brother Frederick and myself wished to buy something in the town, but we have not money enough for it.'

'And who is that poor mother you were just now speaking of?' At this question the children hung down their heads; upon which Robert sat down by them, and mildly repeated his question. 'Our own dear mother,' at length Frederick answered, mentioning her name: 'and we wanted to buy for her a nice warm shawl, because she is old, and ill, and very often cold.' Robert recollected he had heard of her as being a very deserving woman, though he did not know where she lived.

Robert. And you have not been able to save enough money for that.

Joseph. No; we have done all that we could, but have not money enough.

Robert. But how did you get what you have there?

Joseph. We have tried every thing in our power. Frederick got a little money by waiting, when he had nothing else to do, near the great hill, to put the drags on any carriages or wagons that passed; and he made himself that straw hat while waiting. He also earned a few pence by selling some pieces of crystal which he found at the foot of the mountains; and I have tried to make tinder and brooms. We have spared no trouble, I am sure; but we can get so little by these things. We have only two shillings and sevenpence.

Robert. And how much more than that do you want?

'Twice as much!' replied Frederick. 'Therefore it must be impossible.'

'Twice as much again?' repeated Robert, putting his hand into his pocket, and turning his money about.

Joseph. Yes sir, exactly twice as much; for the

shop keeper told us that the shawl we wanted cost eight shillings and four pence ; but when we said it was for our poor sick mother, he said we might have it for seven and sixpence.

Frederick. We want just five shillings to make it up.

A struggle now took place in Robert's mind, between charity and vanity. 'Poor children!' said he to himself, 'how happy they would be—But then I have so long wished for this chain, and I have deserved it; and papa gave me the money on purpose. However, this poor old woman, and her boys, who have taken so much trouble for their dear mother—'

A deep sigh terminated these thoughts; and charity gained the victory. Robert's good feelings were strengthened; he put the crown-piece into Joseph's hand, and said, 'God bless you, good boys; go and buy the shawl for your mother.' So saying, he ran home; not waiting to receive the children's thanks, who called after him. Robert returned home, but not so happy as he had left it; for when he reflected on what he had done, he felt rather sorry.

'Well my dear, let me look at your chain,' said his mother, when he went in.

'I have not bought one, mamma,' answered Robert, rather confused.

Mamma. Then I suppose you have bought something you like better.

Robert. No, mamma; I have not bought any thing.

Mamma. Then what do you mean to do with your money?

Robert, (with confusion.) Mamma, I have not got it.

Mamma. Have you lost it then, my dear.

Robert. No, mamma; I do not think I could have employed my money better than I have done.

He then told his mother what he had done.

'Very well my dear Robert,' said his good and pious mother, embracing him tenderly; 'I thank God for his mercy to you. Your dear papa will be very happy to hear what you have done. You have made us very happy, my dear child, because it is some proof that you love the Lord Jesus Christ, and try to imitate him. You cannot have the pretty chain,' continued she; 'but here is another cord, which I had made for you before you had mentioned your wish to me. Wear it, my dear boy, and every day when you put it around your neck remember the bible says, "He that giveth to the poor lendeth to the Lord; and that which he hath given, will He pay him again."'

Some days after, Robert's father, who had expressed to him the pleasure he had felt at his conduct, took him to visit a cottage on a mountain, which was some distance from the village.

After a long walk they arrived there, and entered a lonely cottage, and found in the only habitable apartment, a middle-aged woman, very infirm and apparently unable to leave the arm-chair in which she sat. 'You are still a sufferer, Margaret,' said the pastor, affectionately taking the hand of the sick woman; 'but I hope your patience is still the same.'

'Thank God, dear sir, replied she, 'I have been rather better the last week. My dear boys, who are very good and kind to me, bought me a nice warm shawl, which has done me a great deal of good.' Robert shivered all over, and could hardly look at Mar-

garet, who was not aware that her little benefactor was so near her.

The pastor, who had purposely brought Robert with him on this visit, asked Margaret, how her children could afford to make her such a costly present.

Robert gently touched his father's arm, as if to request him to be silent; but Margaret, who did not perceive him, continued, with feeling. 'A young gentleman met my children, and gave them a crown-piece; yes sir, a crown-piece! because the poor children told them what they wanted to do, but they had only earned about half a crown. Ah!' added she, 'neither my children nor myself know who this young gentleman is; but for the last week, we have every evening prayed to God for him, that he would bless him; and I may safely say that there is not an hour in which I have not prayed for him.'

Upon this Robert placed himself behind his father's chair; for he was so much affected that he feared Margaret would perceive his tears. But he could not conceal himself;—Frederick entered with a bundle of sticks, and after having bowed to the minister and put down his burden, he stood behind his mother's chair, and saw Robert, whom he instantly recollected.

'O mother! have you seen him?' exclaimed he.

'Seen who, Frederick?' inquired his mother.

'The young gentleman who gave us the crown-piece,' cried the child.

I leave you my dear readers, to imagine poor Margaret's gratitude; and think what occasion Robert had to thank God, who by his Holy Spirit, had inclined his heart to do what made him feel so happy.

As he was returning home, he said to his father, 'Ah, dear papa, the finest watch-chain could never have given me so much pleasure, as what I now feel, when I think of poor Margaret and those two good boys.'

'Yes, dear boy,' answered his father, 'whenever you deny yourself in obedience to the will of God, you will feel peace and joy in your heart. That is the way in which the Lord repays any work of mercy to which he inclines us, and which he enables us to perform.'

Robert put the cord his mother had given him round his neck; he used often to say to himself, 'How kind God has been to me, in making me the instrument of his will! O Lord! teach me to love my neighbor as myself, and to open my heart and hands to those who really need it.'

[*Youth's Magazine.*]

[From the N. Y. Messenger.]

THE GREEK ORPHAN.

It may be recollected by many of our readers, that about three years since, a Greek had arrived in New York, named Christopher Evangelles. His father was killed in the late war between the Greeks and their Turkish oppressors; and through the kindness of two or three Americans, he was sent out to this country an orphan, having no other dependence than the kindness of the humane.

He has since that time been pursuing his studies in New England; and his whole ambition now is to become a preacher of the gospel to his countrymen, and to obtain such an education as may qualify him for that office. He came to this city last week, and with the advice of his friends determined to apply for admission into the University, and accordingly presented himself to Dr. Matthews, the Chancellor, to inquire if

he could be received. After his views had been fully ascertained, the Chancellor informed him that no young man who desired to devote himself to the service he contemplated should be turned away from the doors of the Institution, if found qualified to enter it. He was accordingly referred to the respective Professors for examination, and is now enrolled as a student.

The university has thus, at its commencement, the opportunity of doing something to repay our ancient debt, to that illustrious land from which so much of our classic learning is derived; and the christian public must feel an interest in knowing that among the earliest pupils of the institution, is a Greek, converted, as we trust, to the faith of the gospel, and anxious to become qualified to preach it in that country embalmed in immortal song.

RELIGIOUS INTELLIGENCER.

NEW-HAVEN, JANUARY 5, 1833.

ANOTHER GREAT MAN FALLEN.

Died, in this city on Saturday, Dec. 29, 1832, Honorable JAMES HILLHOUSE, aged 78. There was a remarkable coincidence between the death of Mr. Twining, who was buried on the preceding Sabbath, and that of Mr. Hillhouse.—They were both united in the same office as colleague Treasurer of college: Both members of the same church: Both apparently in good health, of sound, robust constitutions, and both died in the same manner, without a moments warning. Mr. Hillhouse had attended at College every day during the week; and on Saturday he came home about 1 o'clock, when his son handed him a letter on business which he opened and read. He then retired to his room, placed the letter carefully in his desk, laid himself quietly upon the bed, and died instantly, without a struggle or a groan.

Truly a great man is fallen. The name of Hillhouse stands high among the worthies of our country. For sixteen years he represented this State, as a Senator in Congress. In that august body his influence was known and valued—and such was the recollection of his worth, that when he visited Washington last winter on business, after an absence of some twenty years, as he entered the Hall of Congress, the members all arose from their seats—a mark of respect, not often granted. After he retired from this public station, he was appointed by the State a commissioner of the School Fund, a trust of no ordinary character. Under his judicious management and unwearied application, it was raised, almost from a state of chaos and ruin, to a well organized productive fund, which now amounts to about \$1,900,000 and from the avails of which, more than 85,000 children are furnished with the means of instruction.

Mr. Hillhouse has been Treasurer of College fifty years—to his wisdom and efforts that Institution is indebted for much of its prosperity. And a thousand improvements in different parts of our city, stand as mementos of his taste and industry. The lofty elms that decorate the Green, and form already an arch over some of the principal streets, were planted by his hands. And even, after his useful life had been spared to more than three score years and ten, when ordinary men seek repose and quiet, he was called to superintend the surveying and completing the Farmington Canal:—and with the vigor and the zeal of a man of forty, he has accomplished what few other men could have done. These are some of the leading traits of his life.—He was a Patriot, a Philanthropist, and a Christian.

On Wednesday his funeral was attended by a large concourse of citizens. The remains were carried to the center Meeting House, where an eulogy, such as the occasion and the character of a great man merited, was pronounced by the Rev. Mr. Bacon—which we hope will shortly be given to the public.

Died, in this city, Dec. 31st., Mrs. CHARLOTTE DURAND, widow of Mason A. Durand, who lately died in India,—and daughter of Mr. Abraham Bradley. Mrs. Durand was an active, useful Christian. Even from her youth she has been ardently engaged in works of benevolence and charity. Her death was that of the righteous—full of joy and hope and peace. We do not mean to eulogise indiscriminately all who die in New Haven. But God in his mysterious Providence, has in a time of general health, removed by death seven adult members from the same church during the month of December; more we presume than have died in all the rest of the year, and, we believe, in the last two years. Some of these have been eminently pious, and better prepared for a change of worlds than many who are spared to commence another year, to see if they will bear fruit.

LETTER FROM MR. BREWER.

Extract of a letter from Rev. Mr. Brewer to the editor of the Religious Intelligencer, dated,

SMYRNA, Sept. 28th. 1832.

Dear Sir,—Every new survey which is made of the countries where Christianity was planted by our Saviour and His apostles only deepens the impression that no class of people is so open to evangelical influence, as the Greeks. It is unnecessary to dwell on the causes which give them this pre-eminence. They are to be found partly in their intellectual character, but chiefly in that wide distinction between the Greek and Romish churches, which permits the former free access to the Waters of Life—the Word of God.

Such being the advantages possessed by this people, whatever serves to throw light on their present condition, must be read with interest. Of this nature, as I conceive, is the following account of the Greek Clergy, which a young friend has translated from the Greek Government Gazette. Coming as it does from one of their own nation, (a correspondent of that official paper) it is entitled to the more credit.

I will only add if such is the Greek church in Independent Greece, how much more deplorable must it be within the Turkish Empire, the region where the agents of the New Haven Ladies Greek Association are prosecuting their labors? What branch, then, of the missionary work is more deserving of increased patronage than that which they have undertaken?

Will not many of your readers encourage the Friend of Youth, by their subscriptions. The former subscribers of your "Guardian or Youth's Companion," may be interested to know that it has the same editor as twice conducted for a season that earliest publication for children. I regret, however, that for want of a helper in the mission, I can devote but little time to it, and still more that the necessity of obtaining for it the pecuniary countenance of different classes of persons, will prevent its being of so decided a religious character as I could wish. But we are necessitated in a great degree, to make bricks without straw, and ought to be thankful for the smallest success.

Can any sufficient reason, however, be assigned, why Smyrna Missions should not be more liberally sustained by the churches at home? Where is the disproportion greater between the work to be accomplished and the strength of the laborers? Let those who are engaged in the business of instruction in your city, say how much of strength would remain for missionary labors after five hours' daily confinement in school is subtracted? I say nothing of one unprofitable individual, of whom it is remarked, "How fast he grows old since he has been in this country?" I can say nothing of him nor of a little one now lisping more Greek than of her mother tongue, whose tender feet require the prolonged guidance of a father's care, but there are others engaged in the mission known and dear to

your readers, whose strength I see wasting under accumulated burthens which they had fondly hoped would long ere this have been shared by fellow laborers sent out from churches as blessed in temporal and spiritual things. When I see such dear companions supporting themselves by their own exertions I am ready to wonder what prevents their brethren and sisters at home, (beyond the limits of your city, where so much is done by a few,) from making a vigorous effort to send them aid.

My pen has run on at this midnight hour, the only one that remains from other cares, beyond intention. Excuse the freedom of these remarks and believe me, as ever, yours,

JOSIAH BREWER.

RELIGIOUS DECLENSION.—No. VII.

"I have somewhat against thee because thou hast left thy first love."—Rev. ii. 4.

Another mark of religious declension is substituting a zeal for a particular church or religious society, for a desire to promote the cause of Christ.

When the true spirit of a revival is burning in the Christian's heart, it leads him to love his brethren of different churches and of different evangelical denominations, and sincerely to desire their spiritual prosperity and increase. He looks beyond the narrow bounds of his own church, and with enlarged and catholic feeling bids God speed to all who love our Lord Jesus Christ in sincerity. The prosperity of the Lord Jesus Christ is the prosperity of the same great cause in which his heart and hands are engaged. Under the banner of the same "Captain of salvation," he is deeply interested if any little band is found pushing forward its triumphs against the common enemy. The friends of Zion are his friends, and his heart is enlarged when they rejoice: he loves to claim them as his kindred and to hail them as brethren. He loves to mingle in their meetings and to pour out his prayers with them. When he draws nearest to God and pleads with most affectionate confidence for blessings; he remembers with deep feeling his brethren of other churches. If he feels that they are hanging back from the great work of converting the world, he is distressed for them, and sincerely anxious that they should awake to duty and be faithful. Do they suffer trials and afflictions, he sympathises with them and fulfils the law of Christ by bearing their burdens;

"They share their mutual woes,
Their mutual burdens bear,
And often for each other flows,
The sympathising tear."

But when he has left his first love, jealousy takes the place of love; and a zeal for his own church or society eats up his catholic spirit and his care for the church of Christ. The "middle wall of partition" is built up, and within that little enclosure is centered all his hopes and anxieties and prayers. Other churches and other denominations though sound in the faith, and zealous for Christ, are no longer brethren but rivals. And the more engaged they are in the work of saving souls, the more jealous is he of their movements and their influence. He does not in heart wish their prosperity, nor sincerely pray for it. If they are prospered, it secretly distresses him, for he fears it will interfere with the prosperity of his own narrow fold. If he hears that they are in adversity and trouble, he inwardly indulges a wicked satisfaction, in the hope that it may work to the advantage of his church or society. "Our church" and "our society," are of more consequence than any or every other. If there is a revival in one of these churches, he takes no interest in it unless it extends to "our church;" and could his heart be read out, it would declare that he had rather not have a soul converted in the place, unless "our church"

could have a share of the converts. Oh how often have revivals been prevented, and how often have the most promising revivals been smothered, by the accursed spirit of jealousy, when leaving their love for Christ and for souls, their zeal spends itself in a desire to gather in converts to build up "our church!" So deadly, so blighting is a declension from first love to Christ! Dear reader, is this hellish spirit harbored in your breast? If so bring it out and slay it, and repent and return to your first love.

Nearly allied to the foregoing mark of religious declension is a desire to have a church or ecclesiastical society prospered in worldly things.

In the best state of religious feeling the Christian desires more than any thing else, that sinners should be brought to the feet of Jesus, and that the church should be built up, a pure and a spiritual church. He rejoices as much at the conversion of a poor man as a rich one, and feels that the church is strengthened by the addition of *praying souls*. Indeed, he is afraid when some rich and influential man essays to join himself to them, lest he should prove to be a snare and a clog to the church instead of a blessing. He feels, and acts upon the principle, that it is far better to have a small church of holy praying members, than a large church of cold and prayerless formal professors. He is anxious to have plain faithful preaching that will reach the heart and conscience, and faithful efforts made to save souls, even if it disgusts and drives away some rich influential worldly men. Nor is this a mere matter of speculation. He feels distressed if sinners are not awakened and converted under the faithful preaching of the word of God from Sabbath to Sabbath and from meeting to meeting. He feels that the honor of Christ in the salvation of souls is the great object of the church in all its movements; the preaching of the gospel is not to please the intellectual tastes of men but to convert them; and when these ends fail their great design is wholly perverted.

But when a declension has taken place, his distress for sinners who are sinking to the quenchless fires of perdition gives way to his anxiety to get rich, and great, and influential men into the church or society. The addition of a humble praying member to the church, if he is poor and without influence with men is little thought of, while there is a good deal of effort made, and carnal policy used to induce rich and influential men to come in. He rather seeks to have a large and rich church which can pay their minister without much individual sacrifice, than to have one rich in faith and prayer who are willing to bear the burden and heat of the day. He is exercised a good deal to have "good preaching" and "great sermons," such as will please great and learned men; and should some plain blunt servant of Christ chance to preach for them, he is afraid that he will be so coarse as to speak right out, of the fires of hell and the torments of damnation, and offend some of the high minded and honorable whose ears are too delicate for such vulgar expressions. If their minister is eloquent and popular and the house is filled up, he can sit under his preaching month after month with no distress—no load on his heart if there are no sinners converted.

My dear reader, has your zeal for Christ, and for souls thus degenerated? From pleasing Christ are you seeking to please men? Instead of striving with untiring zeal to save souls, are you seeking to have your church placed in easy circumstances and in favor with the worldly and the great? Then are you pursuing a wicked carnal policy which will ruin the church and destroy your own soul except you "repent and do your first works."

T. A. J.

Virtuous persons are by all good men openly revered, and even silently, by the bad, so much do the beams of virtue dazzle even unwilling eyes.

[For the Religious Intelligencer.]

CIRCULAR OF THE
AMERICAN TEMPERANCE SOCIETY.

As the success of the Temperance cause depends upon the universal diffusion of correct information among all classes of people, the Executive Committee of the American Temperance Society have thought proper to adopt the following resolutions:

1. That it is expedient that delegates from Temperance Societies and from the friends of temperance in every part of the U. States, be invited to meet in Convention to consider the best means of extending, by a general diffusion of information, and the exertions of a kind and persuasive moral influence, the principle of abstinence from the use of ardent spirits throughout our country.
2. That measures be immediately taken to procure such a Convention to be held in the city of Philadelphia, on the 24th day of May, 1833.
3. That each State Temperance Society be and hereby is requested to send three or more delegates, and each County Society to send one or more delegates to the proposed Convention.
4. That it be recommended that the appointment of delegates, so far as it shall be practicable, be made on the 26th day of February next, the day already fixed upon for a simultaneous meeting of the Temperance Societies and friends of temperance, in all the cities, towns and villages throughout the U. States.
5. That in those States and Counties in which no Temperance Society is organized, the friends of temperance be and they are hereby requested to appoint, in such a manner as they think proper, the same number of delegates for each State and County as are proposed in the third resolution, to be appointed by the several State and County Societies respectively.
6. That all editors of papers and other publications throughout our country, who are friendly to the cause of temperance, be and they hereby are respectfully requested to insert the foregoing resolutions, in their several publications, and in such other ways as they may deem suitable to use their influence to promote the object of the proposed convention—universal abstinence from the use of ardent spirits.

SAMUEL HUBBARD, Pres't Am. Temp. Soc.

JOHN TAPPAN, GEORGE ODIERNE, HERMAN LINCOLN, JUSTIN EDWARDS, ENOCH HALE, JR.,

Executive Committee.

BOSTON, December 12, 1832.

GROUNDLESS FEARS.

The editor of the *Episcopal Watchman*, at Hartford, magnifies the solitary protest of Dr. Wilson against Dr. Beecher's reception at Cincinnati into a mighty affair. Although "not a negative voice was heard," and "the moderator stood alone," the *Watchman* thinks "the seeds of future controversy are already sown, promising an abundant harvest." And to show his deep solicitude for Dr. Beecher's condition, he copies nearly a column and a half of Dr. Wilson's talk, and closes by this very true remark, "Time alone can determine, whether these differences can be reconciled, without adding another to the catalogue of schisms." We assure our kind brother that he may dismiss his apprehensions about "another schism." Dr. Wilson is too good a Presbyterian to withdraw himself; and it is not at all likely that he will persuade Dr. Beecher, and all the rest, to withdraw and leave him alone in the Presbytery, as he is in the rest.—N. Y. Egan.

IS THIS EQUAL?

I do not recollect the estimated population of the

Sandwich Islands; I do not think, however, that it is half equal to that of the slaves in Virginia. Yet how many good men think far more of the salvation of the smaller number, whom they will never see, than of the larger, to care especially for whom they are bound by so many obligations, and whom they see daily perishing around them! On what principle can this be explained? Is there any? Again, if some time hence we should learn that in the High School in the Sandwich Islands, men were found of exemplary Christian lives, of mature and genuine Christian experience, as well acquainted with the word of God and the principles of our religion, as the best informed laymen in Virginia, and of minds as well cultivated and as well stored with general information as these; who would not rejoice, that there was at hand so seasonable and so invaluable a supply of religious teachers for those poor heathen?

I conclude by putting one more case. If a suitable number of colored men, as well informed and as exemplary as the laymen I have spoken of, and as much attached to the gospel and to the Presbyterian church, were to offer their services to go to Liberia as missionaries, what Presbyterian is there who would not feel himself bound to aid in sending them? If such black men would be competent to instruct *there*, would such white men be incompetent *here*? Would there aids here be less? Or would it be easier to convince and convert savages than half civilized men? Or in short, is the soul of a negro, living and dying in Africa, of more value, or are we bound to labor more to save it, than the soul of one dying in our own *quarter*, or our own kitchen? Brethren, I speak as unto wise men; judge ye!

PRAYER FOR THE CONVERSION OF THE WORLD.

Monday, the 7th of January next, is to be observed by the Presbyterian, Congregational, and Reformed Dutch churches in the United States, and by many other churches throughout Christendom, as a special season of fasting and prayer for the conversion of the world to God. It is anticipated that this will be a more general concert in fasting and prayer than was ever before known in the Christian church. May the hearer of prayer give the spirit of prayer, and answer the supplications of his people, for Christ's sake.—*Philadelphia*.

From the Christian Observer.

WHAT IS MEANT BY A PILGRIM.

I suppose, that as Abel, and Enoch, and Noah, and Abraham, and Isaac, and Jacob, confessed the fact, there can be no doubt of it, that all men "are pilgrims upon earth."³⁹ When I first settled this point in my own mind, I confess I much wanted to know what a "pilgrim" meant. The first Roman Catholic writer I chanced to read soon put me out of doubt; and I found that the pilgrims of that church were men, who, burdened with the weight of some particular offences, usually set out on some long journey, to show their penitence, and to lay down their sin on the altar of some celebrated saint. Now, barring the saint, this account gave me a full idea of a patriarchal or christian pilgrim. A pilgrim, said I to myself, must be a serious, devoted character; he must feel life to be his journey, heaven his home; must expect and endure cheerfully many crosses on his way; must keep his eyes fixed upon another world and think and say and do all which may best fit him to dwell in it forever. Such was my notion of a true pilgrim, and such did I expect to find all the world.

Judge then, sir, of my astonishment, when, upon being pretty early ushered into life, I saw around me gambling pilgrims, swearing pilgrims, coquetting pilgrims; thoughtless, riotous, proud, quarrelsome, pil-

grims. You, sir, seem to me to be so wise, that I dare say you never were upon the horns of a dilemma; but I do assure you that I, who am much accustomed to this position, was never half so tossed as upon making this discovery. I had no choice but between these two conclusions; either the patriarchs did not know what they themselves were, or the Roman Catholics did not know what a pilgrim is; neither of which supposition was at all reasonable. And I verily believe I should have been beaten and gored to death by this time, if I had not lighted upon the following story, well known to you I doubt not, as every thing else seems to be, but which I shall tell for the sake of your more ignorant readers.

Two good catholics, in order to expiate some crying sin, had been commanded by their priest to visit the lady of Loretto—a visit of five hundred miles—having their shoes, by way of penance, well *cramped with peas*.

The obedient pilgrims stuffed in their peas, and set out on their pilgrimage. One of them, a true son of the church, before he had gone a league, fell on the ground with anguish; but his pain almost yielded to his astonishment, when he saw his fellow pilgrim trudge on with a firm step and gay countenance. "Brother," said he, "thy conscience, I trust, is tender, but certainly thy feet are not: for common flesh and blood cannot endure those *flinty peas*." "*Peas*, brother," replied the other, with great calmness, "are no longer *flinty*, if thou boldest them."

Now, sir, this story, as I said, has given me a key to all my difficulties; and there is not a case of modern Christian pilgrimage which I do not try to unlock by it.

For instance, when I see a member of parliament, who, instead of taking the burden of thinking for himself, lets a minister or some factious demagogue, think and vote for him; who, instead of well handling an argument, handles nothing but a place or a pension; and whose arduous situation therefore seems to cost him neither sighs nor thought, nor indeed, any thing but the original purchase-money; I say of that member of parliament, "*He boils his peas*."

Or, if I see a critic passing over what he calls the "nicer shades of lunacy;"^{*} in other words, neglecting the most important distinctions, where the most solemn results hinge upon them; confounding classes which have scarcely a single point of resemblance—the lawless enthusiast in a tub with one who "commands listening senates, and has emancipated half the globe;" substituting assertion for proof, and ridicule for discussion; and whose review, therefore, cost him nothing but forgetfulness and invention; I am obliged to say of such a critic, "*he boils his peas*."

Or again, if I see a clergyman, whose church and its pastor are always at different points of the compass; who, sleek himself does all his work by an ill-conditioned skin-and-bone proxy; whose few sermons are all furnished by "the great dry-nurse, and caterer of the church;"—I say of him also, "*he boils his peas*."

Or, if I see a professor of religion very clamorous about doctrines, and very indolent in practice; as proud in his language and manner to his fellows as he is lowly in his expressions and acts of penitence before God; eagle-eyed towards the faults of others, but purblind to his own; scolding as often as praying; boasting of his communion with God, but too cross for any man to hold communion with him;—Here again I am obliged to say, "*this man boils his peas*."

Or, if I see a man defending the inspiration of his bible, but disregarding all its precepts, studious about forms in religion, but negligent of its power; trusting by Sunday gravity to wipe out the sins of the week; esteeming a cold, lifeless, unprepared participation of the sacrament, a counterbalance for a life of disobedience; here, say I, "*the peas are boiled indeed*."

Now, sir, although I know that it is bad philosophy to conclude a theory to be true because it solves some

otherwise puzzling phenomena; still I intend to think mine right till you send me a better; till you can explain how men can slide from under the most solemn obligations without a blush; can carry a heavy yoke without an effort; can turn the most serious tasks into trifles; can be idle and at ease in a state where there is so much to do, and so short a time to do it in; can triumph without fighting; can win the race without running it; can cast away humility, and penitence, and self-denial, when every step of our pilgrimage is "hedged up with thorns." In short, as you value your own reputation, and my peace, I call upon you to answer one at least of these queries; Were the patriarchs mistaken? Or is a pilgrim a man who may do just what he pleases?

PILGRIM.

^{*} Vide Epistle to the Hebrews.

[†] Vide Edin. Rev.—Rev. of Ingram.

From the Liberator.

A LEAF FROM MY SCRAP BOOK.

BY A YOUNG LADY OF COLOR.

Reader, were you ever at a protracted meeting? I have been to one; and if you will give me your attention for a moment, I will tell you how I felt and what I saw. Soon after taking my seat in the church, my attention was arrested, and my sympathy warmly excited on seeing a man "with the snows of long years on his head," and apparently blind, led into a pew near me. I looked on his bent form and eyes dimmed by age, and prayed that, as outward sight decayed, his mental vision might grow bright. Then sweet voices sang a sweeter hymn; but while the notes of the glorious music were ringing in my ears, my heart acknowledged the superior eloquence of silence—the beauty of sitting down in humility and heart-brokenness to wait the operation of the Holy Spirit—and then to feel its gentle influence distilling like dew upon the soul, and subduing every unholy and wandering thought.

When the hymn was ended, one of my own people, honored, respected and beloved for his talents and piety, rose up to minister. He called the attention of his grave and now silent audience to the efficacy of prayer, and showed how by it we have access to the Father. Comforting and true were his words. I asked that blessings might rest upon his head, and rejoiced in the hope that the day was not far distant when we should cease to be as outcasts and despised.

He was succeeded by the Pastor of the church in a strain of affectionate exhortation; his mild yet earnest manner is still before me.

He was succeeded by one, whom, but to hear was to love and to remember. In person he was tall and thin, and on his pale brow and hollow cheek the insatiate destroyer, Consumption, seemed to have set his signet. Although disease was wearing away his body, his spirit glowed with holy love and zeal for the people, and sinners were solemnly admonished to forsake the evil of their ways, and affectionately invited to flee to the out-stretched arms of mercy for refuge; then, as he eloquently set forth the peace the Christian enjoys, even in the midst of want and old age, I turned to gaze upon the countenance of my gray haired neighbor. A smile, cheering as moon light on a winter evening, rested on his withered features, and I heard him whisper, "Yes, Lord!"—Then I felt that the old man, though poor, had true riches, and the love of God, the peace that passeth all understanding, was his stay:—and as the thought of the time when I should be old, blind, lame, and perhaps friendless, came rushing upon my soul, I bowed my head in humility, and mentally ejaculated, "O Lord, when I am old and gray-headed, forsake me not."

ZILLAN.

Philadelphia, November 24th, 1832.

From the New York Evangelist.

VALUE OF INFIDELITY AS A REFORMING PRINCIPLE.

[Continued from page 492.]

We have asked, How can Infidelity reform mankind, seeing it cannot furnish men, who will devote themselves to the work, and trust the people for their support? We might ask, too, how it can hope to root out Christianity; whose teachers, by resting on the generosity of the people, have secured a hold upon their confidence and their affections, which cannot be destroyed. This is a sort of enterprise, which has not yet been fairly tried. Infidelity will find it comparatively easy to break down the lordly and burdensome civil establishments of Europe, misnamed churches.—It would have a decided advantage, even where religion is supported by a compulsory tax, leaving to every citizen the option as to what sect his tax shall aid. If we mistake not, those churches which draw their support from the people by indirect methods, which do not allow the people to know how the thing is managed, and therefore do not put a direct confidence in the people, will find themselves wounded in the conflict with infidelity. But what can it do to those, where the people, of their own free choice, and from the value they put upon their services, habitually determine to support preachers of the Gospel? Its mightiest efforts here will be like ocean's billows, dashing against a rock, and breaking only themselves. And yet infidelity certainly cannot reform the world, unless it can root out Christianity. This every infidel reformer feels.—One or the other must pervade the earth, and have the ascendancy, and give form and temper to civil society in all nations. We have no idea that our cause will be allowed to do this, without an effort on the opposite side. It is not for us to predict what shape the conflict may assume, when infidelity, having demolished the state religions of the old world, and the corruptions of the papacy, shall find itself, flushed with victory, coming in direct contact with Christianity itself. That event is yet future. But come as it may, and leaving out of view all those considerations on which the faith of the Christian may rely for ultimate success, philosophy herself, as enlightened by history and a knowledge of the nature of man, must be blind not to see that infidelity will be driven to the wall, merely from the fact that its adherents have no bond of union, except their opposition to the hated name of Jesus.—So that the moment of their apparent success will always be the moment of their approaching defeat. Is there wisdom, then, in adhering to a mode of reforming mankind, where there is one obstacle which cannot be removed nor surmounted. Come round it, R. D. O. by embracing the Christian system, and the wisdom of your determination will shine long after you are in your grave.

But in addition to a class of men expressly set apart for the business of enlightening and reforming mankind, and freely supported by the people with that view, we have on the Christian side, a very numerous body of individuals, both male and female, who are self supported, while they labor to promote reformation on the principle that **THE BIBLE IS TRUE**. Referring our readers to what we have before recorded respecting the visit of Frances Wright to this city, and the results of her labors to make society better, we now request their attention to the following exemplification of what we mean by a

CHRISTIAN FEMALE REFORMER.

Elizabeth Gurney, now Elizabeth Fry, was born in Norfolk, England, in 1780. Although she had the misfortune, while very young, to lose her mother, yet by the kind attention and well directed efforts of her father, she received a good education, and early became pious. She belonged to the society of friends, or quakers, and wore their plain, simple dress; and like them renounced amusements.

Before she was twenty years old, she became the teacher of 24 poor children, to whom she read and explained the Bible. She married Mr. Fry at the age of twenty, who did a great deal to encourage her in her benevolent labors.

The great prison in London is called Newgate, and contains several hundred very wicked persons. The prisoners ate, cooked their food, and slept all in the same room. The children who were brought up in this school of vice, and who scarcely spoke without an oath, made the place horrible; and it resembled a den of savages, more than an asylum for human beings.—In one apartment of the prison were 160 women, most of whom were as wicked as they could be.

Mrs. Fry heard of the miserable condition of these poor women, and resolved to go and see them. The governor of the prison tried to discourage her, but in vain; she would go in. She did not even lay aside her watch or her purse, as she was urged to do. "I am not afraid; I don't think I shall lose any thing," said she. So with a good natured face, (which in this case proceeded from a good heart,) she entered.

The wicked women, who thought nobody cared any thing about them, were very glad to see her, and hear her talk. They gathered around her while she staid, and were sorry to have her go away, for they were afraid she would never come to see them any more.

But she soon visited them again, and spent a whole day with them. She carried a Bible with her, some parts of which she read and explained to them. In particular, she read over those places which told how much Christ had done for them to save them from sin, and to fit them to be happy in another world. She was at last allowed to establish a school for the religious instruction of the children, and has been so happy as to do a great deal of good to them. By means of months and years of labor, and the blessing of God, Newgate has become pleasant and happy, compared with what it was once.

The thanks of the city of London have been voted to this good lady for what she has done, and the late queen, loved, visited, and admired her. But Mrs. Fry, however well pleased with all this, is better pleased with the approbation of God and her own conscience.

Mrs. Fry is a friend of all the distressed, wherever they are found, as well as of the prisoners in Newgate. She makes no distinction between them on account of color, country, or religion; the unfortunate are her brothers and sisters. She regards vice as a dreadful disease of soul, and labors to remove it. She is at once a physician to the body and soul; she comforts and feeds the poor, and supplies them with clothes and Bibles; and thus explains and teaches the Gospel. In what way could she be happier than in thus doing good?

The mind can hardly imagine a stronger contrast, than we have here. See first this quiet quaker, visiting the abandoned inmates of Newgate, and with the Bible and her sweet words of kindness, accompanied by humble prayer to the unseen God, gently turning them from sin to holiness, quelling their turbulence, touching the deep fountains of contrition for guilt, pointing to the star of hope for the penitent, and guiding them to the Saviour of sinners. Then look at Frances Wright, before a crowded assembly in Masonic Hall talking about Knowledge, ridiculing conjugal devotedness, and telling in glowing words how the world ought to be reformed, while ever and anon, the plaudits of listening thousands rend the air. The vile and the base go away confirmed on principle in their iniquities, passion thus licensed and encouraged, vows henceforth it will not be restrained, the discontented are the more unhappy, the strong arm of the law multiplies its victims, crimes before unheard of are committed, and too dark even to be told in public; the boasting reformer runs her ca-

rear and departs, and when her partisans announce the result, we find literally nothing—only “I SUSPECT FRANCES WRIGHT HAS BEEN DISAPPOINTED.” The one is the fire on the hearth, mild, equable, easily regulated, in its place, bestowing a genial warmth and diffusing a cheerful radiance around the domestic circle. The other is like fire-works, sparkling abroad in the darkness of night and calling forth the admiration of a world of gazers, but it speedily goes out, leaving the darkness more visible, whilst its only traces are a noisome stench—save that its train has fallen upon a quiet dwelling and consumed it to ashes. And the gazers care not for a family turned houseless upon the world, while they can riot on the festive display.

We have also no small number of examples in the other sex, of Christians possessing talents and the means of their own support, who without being set apart to the sacred office, have sedulously devoted themselves to the work of reforming mankind. We may mention Howard as one of many. And their success will afford us another illustration of the “value of infidelity as a reforming principle.” Our readers will bear in mind that *this* is the point proposed to be illustrated. The world must be made better. The present abuses of society cannot always be borne. And all men who think on the subject are looking for some practical principle which can be applied to bring society into a better state. It is mainly in this practical light that we desire to examine, in these numbers, the comparative value of the *two great systems* that are now struggling to gain the control of the minds of men.—The peculiarly favorable circumstances under which infidelity tried itself here, has led us to suppose that after all previous experiments, *this one* ought to be considered by all candid free inquirers, such as we profess to be, as satisfactory and decisive.

We will not here go into any detail of the labors of Howard, or of his success in making mankind better and happier. But we ask, when did Howard visit a city, and after spending three or four years in diligent labors, relinquish the ground and leave his historian to mourn, “We are bearded in our very den, to show one school” or one trace of good accomplished by the reformer? One reason of his success doubtless was, that he followed facts instead of speculations. He went to the very places he wished to reform—the prisons and the hospitals, and found out by patient inquiry what was their actual condition, before he attempted to apply the remedy. Compare, for instance, the writings of Howard with those of the Owen’s, father and son, with particular reference to the amount of tangible and relevant facts which they severally exhibit.

But the great secret of the success of such philanthropists, as Howard and Mrs. Fry, is found in the sincerity with which they adopted this one principle, **THE BIBLE IS TRUE.** And the grand hinderance to the others is in their fully embracing and carrying out the other, that *the Bible is not true.*

DR. SKINNER’S REMOVAL.—Dr. Skinner having declined the appointment of Bartlett Professor of Sacred Rhetoric in the Seminary at Andover, was immediately after attacked by a bodily disease which has of late frequently returned upon him after public preaching. He consulted eminent physicians, and was told that he should relinquish preaching in a great measure, or his disorder would become chronic and fatal. The declension which he had sent to Andover was not accepted; but he was entreated to re-consider his expressed rejection of the professorship. Providence having placed the call again in his hands, under these peculiar circumstances, he thought it his duty to accept of the same. On the 13th of Dec. the Second Presbytery of Philadelphia convened;

considered his case; and dissolved the pastoral relation between him and the Fifth Presbyterian Church in this city. He will, of course, accept of the Professorship. He will not be dismissed from the Presbytery, unless at some future time it should become necessary. He can be a professor in Andover, and a member of any Congregational Association, and at the same time remain subject to his brethren of the Presbytery in the Lord. The vacations will occur at Andover at the very times in April and October when the Presbytery will hold its stated meetings: so that he will ordinarily attend them. This arrangement, we trust, will be no disservice to the Seminary, while it will promote his and our gratification and usefulness.—*Philadelphian.*

Reviews.

From the New York Evangelist.

GREAT REVIVAL IN BINGHAMTON.

Mr. Leavitt—I have recently received a letter from Binghamton, Broome Co. N. Y. dated Dec. 6th, giving an account of a revival in that place, of which the following is an epitome.

A protracted meeting was held in the Presbyterian church under the care of the Rev. Peter Lockwood which commenced on Saturday morning the 20th, and continued, without interruption, until the evening of Nov. 13th, and was then discontinued in consequence of the loud call for Mr. Burchard, (who was assisting Mr. L.) from the congregation in Union. The letter goes on to say, “The church in Union is situated about eight or nine miles from ours; about 40 or 50 from that congregation had obtained a hope during the progress of the meeting with us, and the excitement in that town was such that it was thought Br. Burchard’s duty to go down and hold a protracted meeting there. The work had in fact begun before he arrived. The appointment for the protracted meeting had been given out the Sabbath previous and on Wednesday evening, the very next evening after ours was suspended, that meeting was commenced.”

The meeting at Union was continued through that week, and until Friday the next week. On the next Sabbath, the sacrament of the Lord’s supper was administered at Mr. L.’s church in Binghamton, and 116 were received on profession of their faith; and on the following Sabbath five more, four of whom had been examined previous to the communion, but had been prevented from making their public profession with the 116, making in all 121. On the Sabbath last mentioned, the sacrament was administered in Union and 114 were received into that church.

“This week,” says the writer, “we are holding what we call a neighborhood protracted meeting in a private dwelling about six miles from our village. It is a neighborhood in which several families of our church reside, and where the Spirit of the Lord seems to have prepared the way. We have but one service a day, commencing at 10 1-2 o’clock, A. M. and consisting of preaching and an anxious meeting. There have been already as many as 15 or 20 hopeful conversion since yesterday morning.—The people hold prayer meetings in different places through the neighborhood in the evening.”

“This is a general historical account of the work up to the present time. It is one work though in two

churches." The writer goes on to remark, "You must not judge of the number of hopeful conversions by the number already added to the two churches. Probably as many as 30 or 40 of the converts will unite with the church in Nanticoke. A number of others will unite with other denominations." He estimates the number of conversions at 470, and believes they rather "exceed that number."

The work is still in progress, though the scene of the operations of the Holy Spirit is changed, and is constantly changing, from neighborhood to neighborhood, and from place to place.

He says in a postscript, dated Dec. 10th "From 40 to 50 souls were hopefully converted during the three days neighborhood protracted meeting last week. Next week on Tuesday we open another in another district within the bounds of the congregation. Last week, it was in the house of a Methodist; next week it is to be in the house of a Baptist deacon."

And now, Br. Leavitt, before I lay down my pen allow me to make one single appeal to the christians in New York. My dear brethren, What are we?—what are we doing? and what is our hope? Are we immortal beings: sinners ransomed by the blood of Christ, and expectants of eternal glory! Do we hope to escape hell and gain heaven! If heaven and hell are not a fable: if Sinai and Calvary, the judgment day, and the retributions of eternity, are not the veriest phantasies that were ever conjured up by a disordered imagination, then is our coldness and sloth, the extreme of folly, inconsistency, and wickedness.

We are going as fast as the wing of time can carry us to the judgment seat of Christ. Do we go alone? Oh no. Each has his little circle of friends around him, on whom he is exerting an influence that will be felt in eternity.—Have we impenitent friends, or acquaintances, and do we believe that unless they are converted they will soon be separated from us *for a long eternity!* and yet we do forbear to pray in their behalf, and forbear to warn them, and expostulate with them! O my brethren, let us awake! Souls are precious. Those whom we may benefit now, will soon be beyond our reach; and our day, too, may be almost past, our opportunities of usefulness may be nearly ended. B.

ROCK CREEK PARISH, Dec. 1832.

A season of refreshing from the presence of the Lord was enjoyed by this parish in the months of August and September last. The rector, on account of pecuniary difficulties, had been engaged in teaching school: but finding it an employment which unfitted him for the proper discharge of his ministerial duties he resolved to relinquish it, and rely on a kind providence to open a way for the support of his family. After this, he was found "in labors more abundant" in his appropriate calling. He desired to see the work of the Lord revived. He prayed for it; he urged his people to pray for it; preaching was more frequent; a five days meeting was held, commencing on Wednesday, which day was set apart as a day of fasting that God's children might humble themselves before him in view of their sins, and their past negligence. This was a day of much solemn feeling. On Thursday, Friday, and Saturday, several neighboring clergymen attended, and preached. Means were employed, which have been stigmatized by the name of

"machinery;" such as morning prayer meetings, and calling on those under conviction, to signify their intention and solemn resolution to devote themselves to the service of God, by rising. It appeared to the rector better to have souls awakened and converted to God, if it was even by such "machinery," than not at all. The meetings were deeply solemn and interesting: christians appeared in an agony for the conversion of sinners; and the result has been, that 20 have been added to the church, who give evidence of having passed from death unto life. Of the impenitent who attended the meetings, one in four were hopefully converted. The parish is still in an interesting state. *ib.*

ROME, MACOMB COUNTY, M. T. Nov. 28, 1832.

Mr. Leavitt—The Lord is doing great thing for us here. This wilderness is beginning to bud and blossom like the rose; and places which but a few years ago were howling deserts, are now "vocal with the high praises of our God." A protracted meeting commenced in this little village, containing about 70 souls, on the 23d ult. and continued four days; on the third day, (the Sabbath,) God appeared in our behalf; it was an awfully solemn time; after prayer meetings at sunrise and at half past nine in the morning, the male members of the church repaired to a private house to pray. God heard our prayers, and sent down the Holy Spirit, who took the truth as it fell from the preacher's lips, and slew the enmity of the hearts of sinners; and as I humbly trust, disposed about 20 to give themselves to Christ, and many more are halting between two opinions—seeing death and judgment before them, and knowing that their future happiness or misery depends upon the decision they now make; and looking upon the world, unwilling to yield their grasp or its vanities and pleasures, preferring rather to enjoy the pleasures of this life for a season, than to secure those durable riches which are reserved for them who put their trust in God. "The fields are already white for the harvest, but the laborers are few;" and I cannot but think, that if young ministers knew how much their services are needed in this territory, they would come and help us.—Christians feel deeply anxious to have the good seed sown—to have the pure doctrines of Jesus Christ preached and established here, before false doctrines and infidelity get much root. Your ob't servant, L. W. G.

Rev. J. Helfenstein's Labours in Rome, N. Y.—Since the last accounts of the labours of Mr. H. in Rome were published, we learn that he has held another *protracted, neighborhood meeting*, within the bounds of his congregation. The place of worship was a barn; to which we have reason to think many will look back from eternity and say, we were spiritually born there. About 60 persons give evidence of conversion to God in consequence of the blessing which attended this meeting. Most of these were males, and heads of families; and some of them had been infidels, notorious for wickedness. The Lord has, indeed, done great things in Rome. During the residence of Mr. H. in this place, which has been for eighteen months, it is judged that nearly 500 people connected with the church of which he is pastor have passed from death to life. A large portion of these became the subjects of divine grace at

neighbourhood meetings; which, besides being the means of turning sinners from the errors of their ways, have exerted a most happy influence on professors of religion. Mr. H. has seldom had any aid from brethren in the ministry in his protracted meetings; but he has been supported by the prayers and pious conversation of judicious laymen, whose services he has under God directed. Let other ministers and elders, and communicants, go and do likewise.—*Philadelphian*.

A TRUE REVIVAL OF RELIGION.

No one can doubt the reality of revivals of religion, who believes the Bible to be the word of God. In examining the sacred records it will be seen, that no important object has ever been accomplished for the church without them. It is, therefore, the duty of every friend of Christianity, to be fully informed relative to the distinctive features of these "times of refreshing," and of the most likely means by which they are to be brought about.

A revival of religion most generally appears among the people of God, producing an unusual anxiety for the salvation of sinners, and is always attended with an increase of holiness in the church. An excitement among Christians that does not deepen their piety, is unworthy the name of a revival. Solitude among the people of God, for the conversion of sinners, never fails to be acted out. It is practical in its character.—Hence, a revived church always differs in external conduct from a church in a cold and lukewarm state.—New life appears manifesting itself in new action. The members are all at work, trying to bring souls to Christ. Therefore, it may be expected that revivals of religion will present something new to the friends of Jesus—something that did not exist prior to the revival. This circumstance has created much controversy in the religious world. Nothing is more common than to hear societies, destitute of revivals, charge those that enjoy them with enthusiasm, &c. merely because the revival elicits efforts for the conversion of sinners, which they themselves do not feel disposed to make. And it is uniformly the case, that those who do least to promote revivals, and are rarely concerned with them in any way, are the first to find fault with the efforts of zealous Christians. Yes, men that have never been in a revival at all, are generally most forward in legislating for them.

In revivals of religion we may not only expect efforts to which the church had not been accustomed in her state of coldness, but even such as has not previously existed under any circumstances. The various benevolent institutions of the present day, most clearly prove, that entirely new methods of doing good, when guided by good sense, and not prohibited by the word of God, may be introduced greatly to the interest of Christianity. Surely nobody will pretend to say, that Sunday schools, Bible societies, &c. should not be encouraged, merely because they were unknown to the church until a few years past. It would be equally absurd to condemn any other measure, introduced by the church, for the purpose of promoting revivals of religion, simply because they had not previously existed, or the Bible did not in so many words authorize them. The great inquiry should be, do they effect the object intended—do they call forth the attention of sinners to divine truth—and do they exert an influence inducing them immediately to submit to the authority of Christ. Any practice, adopted by the church of God, which cannot be proved from his word to be sinful, that will best secure these two objects, whether it be new or old, should be encouraged.

A true revival of religion has its distinctive features among sinners as well as Christians. The careless are awakened—turn their attention to divine truth—be-

come the subjects of conviction for sin, and finally pass from death unto life.

Much has been said and done for the purpose of regulating the conduct of sinners, while under conviction. Some are willing to tolerate moderate excitement, but frown upon noise, and every thing like loud outcries for mercy. On this subject, I will only remark, that every sinner is in danger of being damned, which is the first truth believed by a person truly convicted and it is the feeling of this truth in connection with a sense of guilt, that constitutes conviction. Therefore, it is impossible for a sinner to be convicted without experiencing at the same time an excitement of feeling.—And if it be correct that our feelings should always rise in proportion to the importance of the object that engages the mind, it is every way reasonable for the soul to be more agitated under a sense of its exposure to hell, than about any thing else. Moreover, a sinner in danger of being lost, will feel excited in proportion to the strength of his intellect. I know it has been thought that weak minds alone were subject to excitement, when engaged in seeking religion, but I know of no reason why this should be the case. Were an angelic being exposed to hell, all, I presume, would admit that he would be the subject of a higher state of excitement, than has ever been felt by a sinner of Adam's family. Now, why this difference? I know of no reason, only that angels are wiser than men, and of course more capable of judging of things as they really are. It is true, intelligent men sometimes seem to feel less under conviction, than others not so well informed; but this is not owing to ignorance in the latter, but to pride in the former. Popular prejudices are arrayed against every thing like a great ado about religion, and the intelligent are generally more under the influence of these prejudices than the ignorant, and are, therefore, more disposed to conceal their feelings under conviction.

With regard to loud outcries among mourners, I have nothing to say, only that as every individual has his own method of expressing his feelings, it is not my prerogative to prescribe to any. The Bible presents examples of sinners crying aloud for mercy, and the wise man tells us that which has been may be again. I am neither partial to a noise nor to profound silence in revivals of religion. God's plan is my plan. I care not whether sinners cry aloud as they did on the day of pentecost, or whether they approach the Lord Jesus in solemn silence, bathed in tears as did Mary.

I will remark, in conclusion, that revivals of religion never have been popular in the world, and it is useless to try to render them so by suppressing religious excitements.—*Chr. Guardian*.

Obituary.

"Man greeteth up the ghost, and where is he?"

DIED.

In this city, on the 26th ult. of consumption, Mrs. Rebecca L. Murdock, wife of Rev. James Murdock, D. D. and daughter of the late Jeremiah Atwater, aged 55.

In this city, on the 23d ult. widow Caroline Munson, aged 40. On the 27th inst. a child of Mr. Daniel Hoyt, aged 7 years.

At Middletown, on the 27th ult. Rev. John M. Smith, Professor of ancient Languages and Literature in the Wesleyan University, aged 37.

At Middletown, (Upper Houses,) on the 29th ult. Rev. Joshua L. Williams, aged 48:—on the Monday following, John M. aged 17, son of the Rev. Joshua L. Williams, and a member of the Freshmen class in Yale College.

At Derby, on the 6th ult. Willard Tomlinson, eldest son of Mr. Peter T. aged 12 years.

At Berlin, on the 26th ult. Mrs. Susanna Hooker, aged 84, relict of Elijah Hooker, Esq.

At New York, the wife of Mr. George P. Shipman, formerly of this city.

Poetry.

A copy of verses, differing in phraseology from the following, has been going the round of the papers, under the signature of Mrs. Gilman. We do not venture to say which is the original, otherwise than to remark that the one written with the most taste and beauty, seems fairly ascribable to the author of these touching and profitable reflections.

How still the baby's lying,
I cannot hear its breath—
They told me he was dying;—
They tell me this is death.
My infant song-book bringing,
I sat down by his bed,
To soothe his pains by singing.
They hushed me!—he was dead.

They say that he will, rising,
More beautiful appear.
The story is surprising—
Explain it, mother dear.
Dear daughter, you remember
The cold, dark thing you brought,
One morning in September,
A withered worm you thought.

I told you God had power,
That withered shell to break;
And from it in an hour,
A lovely form to take;
And now you see before you,
The empty casement lies;
But robed in splendor o'er you,
The new-born being flies.

O yes! mamma, how brightly
It spreads its golden wings,
And flies away so lightly—
The gayest of gay things.
And God can give my brother
An equal power to rise
From this life to another;
And dwell above the skies.

Suppose a company of men travelling along the seashore. One of them better acquainted with the ground than the rest, warns them of quick-sands and points them to a dangerous land mark which indicates the position of a dangerous pass. They, however, see no great reason for apprehension—they are anxious to get forward and cannot resolve upon making a circuit to avoid what appears to them an imaginary danger—they reject his counsels and proceed onwards. In these circumstances what argument ought he to use? What mode of persuasion can we imagine fitted to fasten on their minds a strong conviction of the reality of their danger, and the disinterestedness of their adviser. His words have been ineffectual: he must act. And he does so—he goes before them—he puts his foot on the seemingly firm sand, and sinks to death.—This eloquence is irresistible—they are persuaded—they turn away and are safe.

Thus has God done; He has died in human flesh to keep men from the gulph of eternal woe.

Erskine on Int. Evid.

The managers of the American Bible Society, at their stated meeting on the first Thursday of December, elected Mr. Joaquin Mosquera, late President of the Republic of Columbia, a Vice President of that institution. The following letter was received by the Recording Secretary, of the Society from Mr. Mosquera, upon being informed of his election.

NEW YORK, Dec. 10th 1832.

SIR—I have the honor to acknowledge the receipt of your esteemed note of the 8th inst. in which you inform me of the honorable distinction with which your highly respectable American Bible Society have favored me, by electing me one of their vice presidents.

Nothing in the world would be more gratifying to me, than to be able to contribute to the holy object "of promoting peace on earth and good will to men—to resist the advance of misery—carry the lights of instruction into the dominions of ignorance, and the balm of joy to the soul of anguish by diffusing the oracles of God."

In making this declaration, I also request you to assure the society in my name, that I will avail myself of every opportunity which may be presented to me, to devote my powers to so noble and grand an object, in return for the honor they have conferred upon me.

With great respect I have the honor to be your obedient servant,

JOAQUIN MOSQUERA.

To Mr. ROBERT F. WINSLOW,
Recording Sec. of the A. B. Soc.

How much Religion have I?—Just as much as you act out in practice. Religion is not like bank stock, which can be locked up, except when needed for occasional use. Yet many persons seem to consider it as something which could be kept in reserve—laid away in the heart, only to be displayed on particular occasions.---What opinion should we form of a man who should inquire, "How much wisdom do I possess?" We should say, just so much and no more, as you exhibit in practice. But he replies, "True I use but little. My plans and conduct do not denote much, if any; yet I have a supply for occasional use." This would crown the evidence of his folly. But religion is as unlikely to be kept locked up as wisdom. Then how much religion do you act out? That is all you have.---*West. Rec.*

True friendship is one of the greatest blessings upon earth—it makes the cares and anxieties of life sit easy; provides us with a partner in every affliction to alleviate the burthen, and is a sure resort against every accident and difficulty that can happen.

He that you mark out for your friend, let him be a virtuous person; for an ill man can neither love long nor be long beloved; and the friendship of wicked men are rather to be called conspiracies than friendships.

Every man is capable of being an enemy, but not a friend; few are in a condition of doing good, but almost all of doing mischief.

A friend is a great comfort in solitude, an excellent assistant in business, and the best protection against injuries; he is a counsellor in difficulties, a confessor in all scruples, and a sanctuary in distress.

True friendship is made up of virtue as a thing lovely of familiar conversation, as pleasant; and advantageous as necessary.

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